The American Spiritualist.

ORGAN OF THE OHIO AND WISCONSIN — *PHENOMENAL AND PHILOSOPHICAL.* — STATE ASSOCIATIONS OF SPIRITUALISTS.

VOL. 2; NO. 5. — CLEVELAND, O., SATURDAY, MAY 15, 1869. — $2 A YEAR.

All articles original unless otherwise designated.

ANNA.

BY EMMA TUTTLE.

Ah Anna! poor Anna! wherever you be
I am glad your over the rough seas at last,
And silently lieth a blanket of brown
Which always will cover your terrible past.
The warm heart which cried, like a robin half starved,
For love as for food, ere it flew from the nest,
And famishing, ate what was offered to it,
Is cold as a gem and forever at rest.

No more will you stand in the wildness of grief
Dispairing, defiant, and bolt the world's scorn,
And crush back the curses which raved in your heart
Like serpents, as though you were Hercules born.
The sensitive nature fell, shattered at last,
And Pride in her folly and strength was beat down,
The great world o'er-mastered you, poor, erring child,
And burried you up with a sneer and a frown.

I knew your warm heart, for one morning in spring,
A birdling of mine fluttered into its sun.
'Twas a beautiful bird with heaven's gold on its wing,
And purer and brighter than it there were none.
I cried in alarm, "O come back, pretty bird!
The raven will shadow! the vulture destroy!"
But it carroled and sang as if nothing it heard,
And sat in your heart in the fullness of joy.

Then I said, "It may stay, for my bird knoweth best;
It sits 'mong the balm-breathing zephyrs of love,
And if poisonous blossoms grow rank in the breast,
They will never be plucked by the beak of my dove."
And there it abode 'till one mid-winter day
It died!—oh, it died without warning or moan;
Then you bent down to weep, and you looked up to pray,
But the bird had departed to countries unknown.

How sadly you missed it! How daintily sweet
You framed your expressions of mourning and grief!
What long miles you walked on your world-weary feet,
To lay on its grave Spring's first blossom and leaf.
You never forgot, 'mid your sin and your wrongs,
The silver-voiced darling which lived in your breast,
Nor its beautiful life, nor its beautiful songs,
Nor its beautiful home where it called you to rest.

You fed upon poison and hoped it was bread
Which would nourish and strengthen, but lo! it was not.
Wan Ruin stole up with a veil o'er her head,
And a rose in her hand; but you guessed her, I wot.
You guessed her, and shivered your life in her face—
With courage and boldness you dashed it aside!
But somewhere for you God had welcome and place,
And I, who so love you, am glad that you died.

THE DAVENPORTS IN THE SHADOW OF THE EAGLE.

IN the April number of the Spiritual Magazine, among much very interesting and invaluable matter, we find the following singular paragraph:

"THE DAVENPORTS.—We hear that these gentlemen are again in prison in America for showing their manifestations without a conjuror's license, and this in the land under the shadow of the Eagle, which is always screeching out for liberty. It seems strange that such a thing could happen, if there were really so many millions of believers there as we frequently hear asserted."

Upon the return of the Davenport company from Europe, they resumed their business here in the State of Pennsylvania, we believe. During their absence there were changes in the laws regarding internal revenue, of which probably they were unaware, though the Regulations were everywhere for sale for a few cents. However, an exhibition was given, and the law not complied with. The regulation is not that a conjuror's license be taken out, but that at one-half the expense, they secure a license as "exhibitors"—their manifestations being placed in the same catalogue as the performances of Ole Bull, the acting of Booth, or the reading of Murdoch. It would seem that no indignity could be suffered from such association, if the exigencies of the country demand the affliction of the people with taxation, there seems no good reason why the Davenports should not do their share in bearing public burdens, inasmuch as they have a profitable business. If they are unjustly imposed upon, they certainly suffer in good company. As long as the phenomena are made a matter of public amusement, in order to make money, they should be taxed—and will be, probably; and how there can be found in the fact necessity for a sneer, either at American Institutions or American Spiritualists, passes our comprehension. We are confident the mob of Liverpool, under the shadow of the British Lion, which is always roaring out for fair play, is more to be dreaded than any duly constituted officer of the Government, who merely orders that the provisions of just laws be carried out.

Upon the arrest of the Davenports, bail was given and they resumed their avocation, as they had a right to do—taking care probably to comply with the law. They had laid themselves liable to a heavy fine and imprisonment, by their inadvertence. Through the action and influence of Spiritualists, the matter was taken to the highest authority, Commissioner Rollins, who upon the representation and explanation that the neglect of the brothers was simply an act of ignorance, without intent to defraud the revenue, issued such instructions and advice to his subordinates in Pennsylvania, that proceedings were checked, and will probably end in a dismissal of the case by the court.

The affair was common enough, and all attempts to make it a case of martyrdom are absurd. There may be here and there "a man dressed in a little brief authority," whose Christianity gets the better of his good sense, making him malignant, but Spiritualism is too firmly entrenched in the heads and hearts of the American people, not to have its representation at the bar, on the benches, in every department of Government, in the lower House, and in the Senate. Mr. Home before the English Chancellor, did not fare as well as Mumler at the Tombs Court in New York, nor was he as free from insult by "respectable rowdies." We are glad that we can make our affirmation, and assure our friends across the water that the Spiritualist no longer is discriminated against in America. In this city (Washington D. C.,) the most earnest investigators are some of our most intelligent and influential Senators, with whom we have attended circles. Speeches written under spirit-influence have been read upon the floor of the Senate, and there are public men, mediums, who astonish the nation by utterances which are communications from disincarnate statesmen of our past. Prudence restrains the pen, or we could reveal that the course of affairs has been predicted and Spiritualism proved to be, in more cases than one, "the power behind the throne greater than the throne itself;" at least it is swaying Senates, bending Presidents, and moving departments to perform its behest.

We make these remarks in no spirit of resentment for the imputation cast upon the Government, or upon fellow citizens from an English source. We have heard and seen enough from that quarter, for a few years past, to make us patient, seeing that mistakes will occur, even among those of the same blood and family liking, nor do we seek to disparage the Davenports. Their character, *as mediums*, possibly leaves little te be desired, though we have many others as good, it may be. Personally, our acquaintance is slight, but we wish them heartily a long, honorable and profitable career, in demonstrating the actuality of spirit-power to "a stiff-necked and perverse generation." Finally, Governments are our creatures. "A breath unmakes them, as a breath has made." The Republic of Ideas is broader than our domain. It knows no nationality; belongs to no continent; is circumscribed by no hemisphere; limited only by the cosmos. Spiritualism is to be the mystic sign and word which shall dissipate prejudices, overthrow barriers, annul barbarous precedents, and open the way to the common weal and commonwealth, "the fraternization of nations." §

THE TRANSFER OF THOUGHT.

I HAVE received from a friend a copy of your issue of April 17th, 1869, in which I find your quotation of a single paragraph from my article on Pathetism, in the Chicagoan, on the transfer of ideas out of one mind into another mind, by mere volition. As you have taken issue with me on the question, I have to regret that you did not attempt to invalidate the argument on which my theory was founded. I affirm that ideas are developed in each mind by its own mental elements, and this theory I have supported by a series of facts and arguments; but you pass over my arguments, and pronounce this theory a "sweeping assertion," and then proceed to add a dozen "assertions" of your own, equally "sweeping," and not one of them supported by argument.

Now I do not perceive how science or philosophy is to be benefitted in this manner. Your statement in respect to the case of a "lady in a neighboring house," who was entranced, as you think, merely by your "concentration of thought," proves nothing, while I may say that the entrancement of thousands in my public lectures by SUGGESTION, does prove the truth of my theory. Yes, I have seen thousands self-entranced by their own ideas, and numbers thus entranced while they were "in a neighboring house," on their way to my lectures, in the streets—all of them self-entranced by their own ideas, first suggested to them by my "concentration of thought." Now and then, although very rarely, I have found persons, who after being entranced and trained to my mental processes, were more or less clairvoyant, and thus becoming cognizant of my wishes, the idea of the trance is awakened in their minds, and is self-induced, brought on by the emotional elements in the medium's own mind, precisely as it is in all cases.

And how is it that, in your semi-abnormal state, you have not discovered that no case like that of your "lady in a neighboring house," can avail you at all, unless you could truly affirm that she had never before been entranced; had never before manifested clairvoyance, and was at the time an entire stranger to you? Even then, one case of this kind would not disprove my theory, nor any number of cases disprove it. Clairvoyance is a function sometimes developed by artificial entrancement; and when it is so, then in such cases the patient may become cognizant of another's mind to a limited extent. And in such cases as these, an operator might be easily deceived, in supposing his WILL had actually transferred an idea into "a lady in a neighboring house."

Nor would it be possible to present a case by which any such transference could be proved; that is, a case of an entire stranger—one never entranced, and never having manifested clairvoyance. No such case has ever occurred, in the whole history of mediumism—not one. The artificial, or induced trance, is brought on in this manner—that is to say, the idea of it is first suggested through the external senses. It is thus in mediumism, and thus always in Pathetism or mesmerism. The idea is first suggested to the medium through the external senses, and when once sufficiently impressed with this idea, the mind yields to it, influenced by sympathetic imitation, by the laws of association, and the force of habit. And thus, when this habit of the trance has been once established, then it may be self-induced by clairvoyance of an operator's wishes, though this is very rare indeed. But in these rare cases, the trance is self-induced. And as to the actual transference of an idea out of one mind into another, the thing is absurd and impossible. An idea is mental, nervous motion of a distinct form. Now how will you proceed to show that any two brains are mathematically alike, and that they could both have precisely the same idea?

The human mind may be said to be a nervous apparatus for the manufacture of ideas, and the machine may be set in motion by the mystic rap, by suggestion, by faith, or fear, or any one of ten thousand remote causes. Nor is it possible for ideas to be transferred into this apparatus, as you crowd corn into the crop of a goose. The mind must itself think, must itself elaborate its ideas, or never have any. Hence it is we never find any two persons in an audience, who form precisely the same idea with the one uttered by the speaker. Nor is it difficult to imagine what confusion would follow in the world of mind, were it possible for one human will to annihilate another. One will, one mental apparatus in each mind, whose function it is to manufacture ideas. The human mind was made to think, and the objection to the old theology is chiefly in respect to its assuming to teach us what we should think. The true philosophy tells us to think, and invent ideas for ourselves. We may be assisted by all things in Nature, and by the contemplation of possibilities, real or imaginary, but it is the ideas we ourselves elaborate which measure the growth of the human mind.

I will not demand of you to show me from what system of mental philosophy you quote, in affirming that ideas can be transferred without signs or words, nor to say whether or not your "Dr. Sangrados" is "a noun-substantive," such as mediums cannot articulate. You "know that thought can be transferred," by mere volition from one mind into another, without any thoughtful processes on the part of the latter. And now I call on you to give us the history of one case where, without any clairvoyance, without any suggestion previously made, any person was ever controlled in this way. Give us the case of an entire stranger, one never entranced, controlled merely by a "concentration of thought." Yes, my friend, I ask for the detail of ONE case of this kind, mesmeric and mediumistic. You say you have "read the idea of others," and so have I, but this is not a transfer of thought. And how will you prove that the lady you refer to was not clairvoyant, and read your thoughts in this way? The trance is always self-induced, and in the case of that lady it might have occurred without your thoughts. It is a sound philosophical maxim, that we are not to seek for a multiplicity of causes for one and the same result; and psychology teaches us that there is an emotional element in each mind sufficient for inducing all that occurs in the trance, and its kindred phenomena.

Quincy, Mass., May 5. LA ROY SUNDERLAND.

[THE foregoing article was suggested by a recent editorial in the North-West Department. The replication, if any, will therefore come from that source.] ‡

NORTH·WEST DEPARTMENT.

JANESVILLE, WIS., SATURDAY, MAY 15,'59.

JOSEPH BAKER, Local,
J. O. BARRETT,* Traveling, } EDITORS AND AGT'S.

ALL Communications for this Department should be addressed, "THE AMERICAN SPIRITCALIST, Janesville, Wis."

TO WISCONSIN SPIRITUALISTS.

BRETHREN: As I now have no pecuniary interest in The American Spiritualist, I am the more strongly induced to urge on you the great importance of coming at once to the aid, in true greenbacks, of brothers Tuttle and Hammond. Intolerance and bigotry are now hand in hand seeking their lives, which as the law protects us they dare not take, but are laboring to destroy The Spiritualist. Look at it. You see the nature of the opposition they must meet, and you see what might be your fate had priestcraft the power it once had, or if the churches can get that secular power at which they are aiming. Come forward, then, and extend the generous hands of true souled men to sustain our persecuted, faithful, zealous brethren. Do not wait, but act, and act at once.

JOSEPH BAKER.

SHALL WE CONVERT THEM?

ABOUT 30,000 Chinese are now in California and are beginning to come over the mountains. They are the poorest and most ignorant, generally, of all the Chinese. They are all heathen, and there is now a bitter war on them by the Irish, and those who employ them. The Irish are Catholics and the Chinese, Buddhists; but the Chinese are the most temperate, industrious and good servants and laborers, poor as they are. Now, the Chinese are the objects of a bitter hatred, but they bear this Christian abuse, persecution and hate, in silence. One Methodist Church has been burned, for opening a school in it to teach the Chinese, and employers receive threatening letters and fear the incendiary's torch. A kind of Ku Klux Klan exists, to drive off or destroy the Chinese. In this quarrel, the Christians are the aggressors, the heathens the sufferers. Who, then, need converting? The Chinese are the most temperate, civil, industrious and trusty. These Catholics are a worse class of people, and to our mind, are the ones that need converting.

Would it not be well, if instead of sending missionaries to China, we should ask them to send Buddhists to teach these Christians the precepts of Buddha, viz: Temperance, chastity, honesty and abstinence from flesh. Then we should have a better system in America than we found taught by the "holy Catholic Church," which is the mother of all the Protestant churches that arrogate to themselves the name of Evangelical. These are grave questions. That most of the ceremonials used in the Catholic Church were copied originally from the Buddhists, is now clear. The Buddhists use altars, holy water, candles, clerical rules, etc., and Buddhism is six hundred years older than Christianity, and now it seems that its teachings are better than the Catholics, and that its followers are better men. Shall we, then, convert them? There is little, very little drunkeness found in China. Alas, can we say as much for American civilization or religion! Shall we convert them?

HAUNTED.

BY T. H. HOWARD.

I every day am thinking things
That no one ever thought before,
And almost every moment brings
Strange thoughts in at my door.
I think that we are not at all
Ourselves, or not ourselves alone,
And that there 's nought we ours can call
In any sense by mortals known.

That shadows which lie thick upon
Our lives, whatever life it be,
Are not made shadows by the sun—
That is by any sun we see;
And our best feelings all are brought
From better lives than our lives here,
And all we REALLY learn is taught
By wiser teachers than appear.

Yet when I ask for ghosts, none come
And make themselves be seen by me,
Although I know that there are some
That watch beside me lovingly:
And howsoever much I try
To feel that I'm myself alone,
There yet is some one else than I,
Who stands beside me, never known.

NEW ORLEANS, April, 1869.

WHAT WE ARE BUILDING.

NOTHING is plainer than that all things are chained together in the unity of force, that

"All are but parts of one stupendous whole."

Go where we may, do what we will, we are forever stamping our personality on the earth, on the air, on society, on the very heavens. If gross in love, we mould in gross forms. If finely integral in moral purpose, we elevate and refine. These relations are unbounded; they reach on infinitely. We influence angels as much as they do us. The spirit world is what the earth worlds make it. What we nurture here is transplanted there. As the fruit depends upon the coudition of the root; so that world depends upon this for its nurturing elements, in which it is rooted as life to body. Behold, then, how solemn, how hallowed are our duties! Take heed, what we think and do, for we are building the spiritual house we are to live in! *

Build deep, and high, and broad, my friend,
As the needful case demands;
Let your title deeds be clear and bright,
Till you enter your claim to the Lord of Light,
For the "House not made with hands."

AFFIRMATIVE QUESTIONS.—1. Do not spirits deal with the spiritual? 2. As their senses are spiritual, how can they conprehend and affiliate with the material, except by mediation? 3. If they would see our world, must they not look through our physical eyes? If they would experience again what they lived before in this world, must they not be mediumistically enveloped in our material magnetisms, and thus descend into our conditions? 4. Are not media, therefore, necessary to reveal the heavenly to the earthly and the earthly to the heavenly? *

THE ANGEL SIDE.—The spiritual nature of the human is the angel side of our being. It is virtually a spirit in the flesh. It is heaven sent to earth-born. What do we with it? How do we treat our faithful mediums? and think we enough of the solemn fact, that ministering spirits note all abuses of self and of our brothers and sisters, and that sometime the reckoning hour will arrive, when holy Justice will demand her jewels unstained and pure? *

BROS. BAKER AND BARRETT have a variety of excellent articles on hand. In a short time more space will be allotted to their Department; meantime, they will exercise charitable patience.

BEAUTIFUL EXTRACT.—The loved ones whose loss I lament are still in existence; they are living with me at this very time; they are like myself, dwelling in the great parental mansion of God; they still belong to me as I to them. As they are in my thoughts, so, perhaps, am I in theirs. As I mourn for their loss, perhaps they rejoice in anticipation of our reunion. What to me is still dark, they see clearly. Why do I grieve because I can no longer enjoy their pleasant society? During their lifetime I was not discontented because I could not always have them around me. If a journey took them from me, I was not therefore unhappy. And why is it different now? They have gone on a journey. Whether they are living on earth in a far distant city, or in some higher world in the infinite universe of God, what difference is there? Are we not still in the same house of the Father, like loving brothers who inhabit separate rooms? Have we therefore ceased to be brothers?—Rowan.

"SHE died," said Polly, "and was buried in the ground, where trees grow." "The cold ground?" said the child, shuddering. "No, the warm ground," returned Polly, "where the ugly little seeds are turned into beautiful flowers, and where good people turn into angels and fly away to heaven."—Dickens.

THE FIRST LIE.

As an illustration of the damnable doctrines instilled into the mind of innocent children by Orthodox Christianity, we reproduce the following, from the Child at Home, a magazine which finds its way to thousands of hearthstones. We clip the extract from the Children's Department of the World's Crisis. ‡

IT was spoken in the garden of Eden. Did Adam speak it? No. Did Eve? No. Who did? The serpent. Can serpents talk? No. This serpent spoke because he was made to do so by Satan. Who is Satan? He is a wicked spirit. He was once an angel in heaven; but he disobeyed God, and he was cast out of that blessed world with many more.

He does not love God. He does not love any holy or good being. He never does anything good. He is pleased with wicked and evil persons and all wrong things. He likes to see little children and men and women do wrong. He is glad when you disobey your parents and are angry. He is glad when you speak lies and use bad language. He wants you to be like himself. He wants you to keep out of heaven. He is sorry when you are obedient and truthful, and when he sees loving thoughts in your hearts towards God, your heavenly Father, and Jesus Christ, your Savior. He wishes you would never pray, and never read the Bible, and never go to God's house. He does not like the beautiful hymns you learn, nor to hear you sing them with praise in your heart. He would be pleased if there were no Sabbath school, and no church, and no preaching, and no Sabbath day.

You will remember all the story. He took the form of a serpent; and, I suppose, the serpents then were more beautiful than they are now. He spoke in a pleasant voice to Eve when she was standing looking upon the fobidden tree. He asked her about it. She told him that God had bidden them not to taste the fruit, and had said that they should die if they ate it. Then Satan told the first lie. He told her she would *not* die, and that God knew that by eating that fruit she would become wise, and know good and evil. She knew a great deal of good now. What a pity that she should learn anything evil! But Satan persuaded her that it was very desirable to know both good and evil, and very excellent to be wise. He spoke that falsehood, and Eve believed him.

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RLEANS, April, 1869.

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BEAUTIFUL EXTRACT.—The loved ones whose loss I lament are still in existence; they are living with me at this very time; they are like myself,

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SUPPLEMENT

TO THE

American Spiritualist.

MILAN, O., May 10, 1869.

FRIENDS: You have, doubtless read, ere this, of the infamous attempt to destroy the office of THE AMERICAN SPIRITUALIST. The prejudice, bigotry and hatred of Orthodox Christianity against Spiritualism, is moving its blind, unreasoning followers to deeds of blackest crime. Shielded only by cowardice and the darkness of night—threatening human life—wantonly destroying property—all 'for Christ's sake,'—as stated in the threatening notices sent to the editors—is plainly evinced in the recent attack upon our office.

This was not a blow at individuals. It was aimed at the PRINCIPLES our paper advocates. Our cause has been assailed by brute force—we have suffered loss. Friends of Spiritualism and Progress: the facts are before you, what is your reply! The 'widow's mite' is often a mighty power; drops of water make oceans. Will you not take measures, AT ONCE, to at least DOUBLE the subscription list in your place? Not one in fifty of the Spiritualists in Ohio yet take the paper. Each subscriber can easily get one more; this would double our list, and enable us to make immediate and important improvements. Will not EACH one of our subscribers take hold of it for one trial? it can easily be done. The Milan Lyceum has commenced the good work and set an example for others. They promptly pledged Bro. Hammond thirty dollars to assist the paper. The money was raised in ten minutes at a session of the Lyceum. We would suggest, as an easy and practical way to raise funds, that each of the Ohio Society Lyceums, give a Social Party, at once, for the benefit of THE AMERICAN SPIRITUALIST. The money thus appropriated will not only aid the cause, but the influence of such action by Societies and Lyceums will have a most salutary effect in favor of the permanent and healthy growth of Spiritualism, and the establishing beyond the reach of priestly power or brutal ruffianism, an absolutely FREE RELIGION, in the boasted land of freedom. Now is the time to DO SOMETHING for the liberty of conscience and the sacred right of individual opinion! One dollar will help more now than ten next year. By a little assistance from each one, the destroyed material can be replaced by new with more added to it; so that we can soon enlarge the paper four pages, as we contemplate—and also a job-press and type enough to do job work, can be obtained.

THE AMERICAN SPIRITUALIST WILL BE PUBLISHED, no matter how many times its material is destroyed, or how many editors' lives may be required in this needed work. Arrangements have already been made to secure its publication weekly BEYOND ALL DOUBT. Friends, shall we have your assistance NOW? We wait, as do the angels, for your response!

A. A. WHEELOCK, Ohio Sate Missionary.

HUDSON TUTTLE, Recording Secretary.

Please indicate new or renewed subscriptions thus *; donations thus, ‖.

NAMES.	P. O. ADDRESS.	AM'T.

Would it not be well. if instead of sending missionaries to China, we should ask them to send Buddhists to teach these Christians the precepts of Buddha, viz: Temperance, chastity, honesty and abstinence from flesh. Then we should have a better system in America than we found taught by the "holy Catholic Church," which is the mother of all the Protestant churches that arrogate to themselves the name of Evangelical. These are grave questions. That most of the ceremonials used in the Catholic Church were copied originally from the Buddhists, is now clear. The Buddhists
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New Orleans, April, 1869.

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with it! How do we treat our faithful mediums? and think we enough of the solemn fact, that ministering spirits note all abuses of self and of our brothers and sisters, and that sometime the reckoning hour will arrive, when holy Justice will demand her jewels unstained and pure!

*

Bros. Baker and Barrett have a variety of excellent articles on hand. In a short time more space will be allotted to their Department; meantime, they will exercise charitable patience.

Beautiful Extract.—The loved ones whose loss I lament are still in existence; they are living with me at this very time; they are like myself,

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SUPPLEMENT

TO THE

American Spiritualist.

Milan, O., May 10, 1869.

FRIENDS: You have, doubtless read, ere this, of the infamous attempt to destroy the office of The American Spiritualist. The prejudice, bigotry and hatred of Orthodox Christianity against Spiritualism, is moving its blind, unreasoning followers to deeds of blackest crime. Shielded only by cowardice and the darkness of night—threatening human life—wantonly destroying property—all 'for Christ's sake,'—as stated in the threatening notices sent to the editors—is plainly evinced in the recent attack upon our office.

This was not a blow at individuals. It was aimed at the PRINCIPLES our paper advocates. Our cause has been assailed by brute force—we have suffered loss. Friends of Spiritualism and Progress: the facts are before you, what is your reply! The 'widow's mite' is often a mighty power; drops of water make oceans. Will you not take measures, AT ONCE, to at least DOUBLE the subscription list in your place? Not one in fifty of the Spiritualists in Ohio yet take the paper. Each subscriber can easily get one more; this would double our list, and enable us to make immediate and important improvements. Will not EACH one of our subscribers take hold of it for one trial? it can easily be done. The Milan Lyceum has commenced the good work and set an example for others. They promptly pledged Bro. Hammond thirty dollars to assist the paper. The money was raised in ten minutes at a session of the Lyceum. We would suggest, as an easy and practical way to raise funds, that each of the Ohio Society Lyceums, give a Social Party, at once, for the benefit of The American Spiritualist. The money thus appropriated will not only aid the cause, but the influence of such action by Societies and Lyceums will have a most salutary effect in favor of the permanent and healthy growth of Spiritualism, and the establishing beyond the reach of priestly power or brutal ruffianism, an absolutely FREE RELIGION, in the boasted land of freedom. Now is the time to DO SOMETHING for the liberty of conscience and the sacred right of individual opinion! One dollar will help more now than ten next year. By a little assistance from each one, the destroyed material can ~~be replaced by new~~ with more added to it; so that we can soon ~~en~~large the paper four pages, as we contemplate—and also a job-press and type enough to do job work, can be obtained.

The American Spiritualist WILL BE PUBLISHED, no matter how many times its material is destroyed, or how many editors' lives may be required in this needed work. Arrangements have already been made to secure its publication weekly BEYOND ALL DOUBT. Friends, shall we have your assistance NOW? We wait, as do the angels, for your response!

A. A. WHEELOCK, Ohio Sate Missionary.

HUDSON TUTTLE, Recording Secretary.

Please indicate new or renewed subscriptions thus *; donations thus, ‖.

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from John Wetherbee

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A. A. Wheelock
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THE SPIRITUALIST.

HUDSON TUTTLE, † - - - - - - - Editor.
H. O. Hammond, ‡ - - - - - Resident Editor and Business Agent.
E. S. Wheeler § and A. A. Wheelock, || Cor. Eds and Traveling Agents.
George A. Bacon, - - - - Editor and Agent Eastern Department.
THE AM. SPIRITUALIST PUBLISHING COMPANY.

CLEVELAND, SATURDAY, MAY 15, 1869.

"Resolved, That we are Spiritualists, * * * and that any other prefix or suffix is calculated only to retard and injure us."

In this Number—articles by La Roy Sunderland, J. H. Powell, Geo. A. Shufeldt, Mrs. Dr. Halleck, Emma Tuttle and others. Contribution from John Wetherbee next week.

Who is Responsible.—The proprietors of this paper form a committee to unanimousiy determine the general policy it shall pursue touching important questions that may arise from time to time; but each editor is individually accountable to the public for the sentiments he may advance. To the largest practicable extent we thus "agree to disagree" in details where conference fails to produce uniformity of thought and feeling. ‡

SPECIMEN LETTER.

The following letter, not intended for publication, we take the liberty of printing. It is a fair sample of dozens received by us from every section of the country — excepting the remittance:

Shalersville, May 11, 1869.

Editors Am. Spiritualist: I send you five dollars as my subscription to your paper, to commence now. I have heard that your lives have been threatened, and that your type and office-fixtures have been destroyed by the tools of religious bigots—even to the flowering plants in the window, all for Christ's sake. I am unable to see much of the Christ principle in such proceedings, and was astonished to hear of such an outrage upon the liberty of the press in Northern Ohio. It must be deplored and condemned by all liberal people. The churches are undoubtedly guilty of the outrage—indirectly perhaps, by hissing on rowdies, or their vicious members, to put down by force what they cannot answer by fair argument. If they could get their Amendment to the Constitution of the United States, there would soon be a religious despotism that would crush out all truth that was not agreeable to the church; then there would be no liberal printing offices to riddle.

By the way, has the Cleveland Herald heard of your misfortunes? I take the tri-weekly, but have seen no allusion to it. I presume, however, they would not approve of such an outrage, although they might frequently go out of their way to give Spiritualism a one-sided hit. They commenced publishing the testimony in the Mumler case, but quit it with some remarks of their own, without publishing the principal part of the testimony for the defence. The decision of the case I don't expect to see noticed in that paper, as I learn that Mumler was honorably acquitted. Yours for equal rights,

Silas Crocker.

Chas. Pease, of East Rockport, P. Madden, of East Cleveland, M. B. Skinner, of Ravenna, L. Thacher, East Toledo, Mrs. Henderson, Ill., and "Ashtabula," have made personal contributions, in addition to those from Milan Lyceum, mentioned last week.

A. A. Wheelock speaks at Shalersville, next Sunday.

"SENSATIONAL" HONESTY.

The meanest act toward this paper was the destruction of its printing material. The next meanest, the sending to us, by a prominent and 'favorite' lady speaker, a 'notice of refusal,' unaccompanied by one dollar due or a word of explanation, after she had subscribed — unsolicited — six months before, and then remarked that she would forward the money in a few days. Some time ago we sent the 'lady' a bill, returned to her the postmaster's notice, and stopped the paper—thinking that there might be some mistake which the threefold notification would reveal, but it has received no attention at her hands. Emerson says 'a little honesty is grander than any career.' ‡

"FOR CHRIST'S SAKE."

That our readers may be able to judge the low, vulgar, profane cowards, ever the dupes and agents of religious superstition and bigotry, who were evidently the tools used by an unseen power and pushed forward to overt acts of infamy and crime, 'for Christ's sake'—we publish the following significant notice, sent to Hudson Tuttle full a month before the assault on this office. Here is the profanely pious appeal:

> Say, Tuttle, don't you think it about time to give up this humbug of Spiritism, and no longer make a damn fool of yourself? The same to Hammond — another damn fool. Stop it, for Christ's sake, and for YOUR OWN too.

If such crime can be perpetrated for Orthodoxy's 'Christ's sake,' we should like to know the class, kind and degree of criminality that could be performed for the Orthodox Christian's Devil's sake? Will some saint inform us, not 'for Christ's sake,' this time, but for our own.

WE 'STILL LIVE.'

Since making the above comments, which were intended for last week's paper, but crowded out, the editorial fraternity of this paper have been favored with a final and 'last warning.' The following notice was received by Hudson Tuttle, through the Berlin Heights post-office, last Saturday, and was sent as a paper:

> Hudson Tuttle—do you intend to take warning or not? Stop editing such a paper, or your life aint worth three cents. The damned Missionary had better look out. This is a last warning.

Our friends will 'take notice' that, in the estimation of this invisible coward, we are not 'out of the woods' yet! What the insipid fool, ass, or knave, or those who may have employed him, think to accomplish by such silly threats, may not be known; but while the effect of cowardly Vandalism will only more firmly establish this paper, it can but be mortifying to those most concerned and most threatened, to find, (while danger continues and more violence is threatened, and a last warning is given,) that the price of editorial heads has suddenly dropped from ten to three cents! In Heaven's name, Sir Coward, Sir Fool, Sir Knave, Sir Anybody, what does it mean? Is the reduction 'for Christ's sake?" The admonition to the 'damned Missionary,' has no reference to us, the 'Ohio Missionary,' because we are not a 'damned Missionary'—never have been; don't believe in it; don't think it would be good for our health; don't hanker after brimstone—not any! It's too blue; besides, it smells bad! In a word, we positively refuse to be damned! Come what will, we WON'T be damned, for Christ's sake or anybody's else! The Ohio Missionary needs no warning—he is always on the 'look out,' and also prepared for anything a sneaking coward could ever find courage to do in the dark. ||

LITERARY REVIEWS.

SEERS OF THE AGES: embracing Spiritualism, past and present; Doctrines Stated and Moral Tendencies Defined. By J. M. Peebles. Wm. White & Co., Boston. pp. 375 octavo. Price $1.75. Postage 28 cts.

This publishing house is rapidly gaining the reputation of unsurpassed excellence, in the mechanical execution of the books it issues. The book before us, with its beautiful binding in beveled boards and gilded cover, is the type of neatness and elegance. We open it to find the best of paper and clearest type. If the book is not popular, it is not the publisher's fault. When we read its contents we say emphatically it is not the author's. It is written by a professed and euridite scholar, who has brought the study of years, of the treasures of the East and the West, and preparing the harvest thus garnered, in the finest diction, presents it to the reader. Spiritualism in India, Egypt, China, Persia, Judea, Greece and Rome, is presented fragrant with the odor of the remote past. The Spiritualism of Christ claims a large share of attention. The survey covers the ground of the Alexandrine school of Neo-Platonists, the Early Fathers, and all the great souls connected with the church. Modern Spiritualism claims honorable hearing, and its philosophy is beautifully presented and its evidences discussed.

It is a work that will elevate the standard of Spiritual literature, and we earnestly commend it to all Spiritualists and investigators. The author claims that he has been constantly assisted by spirits of very ancient sages, and we do not doubt him. He sets forth the claim as every medium should be able to do. He has labored incessantly, and they have been his teachers. They have only taught him what he could not have learned from other sources. They do not build the golden way to learning, as too many mediums fondly dream, but they come to the assistance of the determined student whose active mind is endeavoring to penetrate forbidden realms, and whisper soft suggestions, or reveal glimpses of underlying principles, leaving the labor of demonstration to him. †

TALE OF A PHYSICIAN: or the Seeds and Fruits of Crime. By A. J. Davis. Wm. White & Co., Boston. pp. 325. Price $1.50. Postage 16 cts.

This volume leads the author into a new field. Now that Beecher, and a half dozen other Divines, have been trying their hand at romance, there is nothing objectionable in the author of 'Divine Revelations' employing the same medium for the impressment of truth on the minds of those who stand in need. So far as plot and interest in startling statements, and vitality of the truths presented, our author far exceeds the rivals we have mentioned.

The novel written to give expression to philosophy labors under a great burden, which in the majority of cases drags the interest down, and changes it to disgust. The Tale of a Physician has not this fault. It increases in interest to the end. It is a true story, 'even to the minutest detail,' revealed to the author clairvoyantly some twenty-five years ago. With this understanding the plot becomes possible, and moves direct to its conclusion. It is truly a record of crime and its fruits. It is an open question whether the stripping of the veil from such malignant ulcers, revealing in all its startling horror the diabolism of mankind, is productive of good results. If the gallows is an immoral spectacle, the word-picture of the gallows must be. There are two sides to this question. The intention of the author is to show the influence of pre-natal conditions, give the cause, and expose the prevalence of fœticide, and an appalling revelation is his. Science fully endorses all his statements, and now, when the public mind is agitated on the true position of woman, the book must exert a great influence. If the character of Napoleon was bestowed by his mother on the battle-field over which she spurred her foaming charger; if the temperament of Byron came from the peculiarity of his impassioned mother; if the development of all great men can be traced to natural influences, when women occupy places of honor, of responsibility and trust;—when they become acquainted with politics, law and science, and the full force of their surroundings is exerted on their offspring, may we not reasonably expect a race of intellectual giants? That her sons are above idiocy, now that she is sunk in the folly of her 'feminine' life—a toy, a lay-figure, absorbed in the nothings of fashion, without nobleness of purpose or worthy object in life, is a strong argument against pre-natal influence—or rather shows the persistency of Nature in overcoming obstacles.

The book satiates with its terrible pictures of crime, and is unrelieved by a great and noble character. Dr. Du Bois is a good man, and at te same time so confiding and simple-hearted we are disgusted with him. As we read, we look in vain for a character like Jean Valjean, which by its intrinsic worth casts a halo over the vilest and most despicable associates. We deeply feel the deficiency, and cannot but think the book loses much of its influence by the omission. We rise from its perusal with sadness, such as is always produced by the contemplation of crime, even when that crime meets its just deserts. †

LIFE PICTURES: A Poem in Three Cantos; By J. H. Powell. Chicago, 1869

We have just read a very able and somewhat extended review, by J. H. W. Toohey of Life Pictures, and cannot do better than reproduce a sentence or two thereupon: 'It abounds in nicely outlined and elaborately drawn pictures of individual, collective and domestic life. From childhood to old age the action of the poem is continuous, elaborating the emotional, maternal, radical and heroic aspects of human endeavor. The make up and finish of the book looks sentiment, reads sense, and suggests wisdom.' Mr Powell is one of the best thinkers and ablest writers among Spiritualistic authors. ‡

The Spiritual Rostrum for May is an excellent number. It will soon be enlarged. We rejoice at its richly deserved success. Two dollars per annum. Address Hull and Jamieson, Drawer 5966, Chicago, Illinois.

tance furnished by the last skirmish of his tribe, his eldest son kindly dismisses him by a single blow of his war-club to that better region where good cannibals go, and become vegetable feeders, as we charitably trust.

What would the old age of civilized life be—even in *Boston*—without convex lenses to help the failing sight; jaunty eye-glasses for public occasions, honest old straddling spectacles for solitude?

Or take that other wrong of advancing years, the bitterest insult to the decaying bodily fabric which precedes the last "disgrace and ignominy of our natures," as death is spoken of by Sir Thomas Brown. To have the broad, manly jaws, once glittering with enamelled ivory, changed to the miserable likeness of a turtle's, by the gradual absorption and thinning of their edges; to meet one's friends with a face that shuts up like an accordeon; to mumble inarticulate words with organs that once held the listener captive with speech or song; to come back of necessity to the pulpy food of childhood, without its innocent and unquestioning digestion—what a fate to think of! and yet that is what nature has in store for the old and many who are not old, save that art comes in and with infinite skill and almost miraculous success arrests the progress of destruction and repairs and restores the waste that Time has already made.—Dr. O. W. Holmes, in the Boston Medical and Surgical Journal.

SENSATIONALISM.

When I wrote my article on Sensationalism in the Philosophical Journal, I had no idea that anybody, especially my valued friend John Wetherbee, would sieze the quill to defend Sensationalism. I am always pleased to read John's articles, for they contain much that is unique and good, and are always suggestive.

Perhaps my article in a recent issue of The Spiritualist may afford friend Wetherbee evidence that I do not ignore the present necessity of Sensationalism, although I argue for the solid and secure. I never say a word against "shut-eyed" mediums, or in fact mediums of any kind. I do however look for performance where I see promise, and have a right to ask for demonstration that all is not "bogus." It is no consideration of mine whether a medium's eyes are closed or open, so that I can feel satisfied of his or her honesty, but it is subject of deep import to me that what is presented to the public shall be at least good and unpretentious. I do not look for all Platos in life. If I did, friend Wetherbee would go against me at once, and that justly.

The bottom round is as necessary as the top round, if there be a bottom and top round in life's ladder. I recognize the Divine uses of all things pertaining to life, but I am not therefore necessitated to wallow like a pig in mire because mire exists and is part of the Divine Economy. I have implicit faith in God, and can feel assured that "He doeth all things well," yet I cannot logically assign to GLITTER the quality of gold.

There is no doubt whatever that Sensationalism holds three parts of the world in chains, but is this a reason for yielding submissively to what by our silence we assist to make inevitable? I think not; besides, there is no common vice on God's earth that may not call for a like remissness of duty on our part. I have no idea of compromising with great truths and principles. If Sensationalism can hold sway against the solid intellect of the ages, it can claim at least the victor palm—but I have yet to learn that it can. The position that my friend John Wetherbee holds respecting woman, I do not controvert. But I beg to say this much—all the rouge and silk and mannerism combined, cannot improve a really beautiful speech from the lips of a woman, any more than the former can add one solitary touch of beauty to her face. A sensation created either by a sterling man or woman, is a very different matter from Sensationalism as I understand it. The former is slow and lasting—the latter rapid and fluctuating. A solid thinker may present himself in fustian or ermine, I only ask that his work be taken at its value—clothes ditto. If there is anything I dislike, it is to see people who try to pass for solid thinkers, idolizing dress and paint.

This subject is not a new one with me. I do not find fault with any speaker who can "draw" crowded houses, although some who are thus successful could not keep crowded houses if they were not "on the wing." People who feed on Sensationalism often get satiated, but never satisfied. Beecher, Parker, Phillips, Emerson and the like, stand out satelites in the mental firmament. They do not live on borrowed lustre. They draw to them multitudes of lesser lights from their own individual powers. Such men are not Sensationalists—far from it—although they keep up a sensation. Which of the men here mentioned are devotees of Beau Brummel? I don't know, but I venture to assert that Theodore Parker thought more of his theme than of his attire. The same of the rest. Really great men are always simple in their habits and modes of dress. My strictures on Sensationalism apply solely to those who take the clothes in which a man appears, to be more than the man himself. The world cannot spare its Theodore Parkers and Emersons and the like, but who would weep were the oracles of fashion in dress to be called home from this "vale of tears!"

It is true that "honest effort and brains" are often doomed to "take a back seat," whilst painted effrontery sits in front, but this is no reason for "honest effort and brains" turning mountebank. The history of the world testifies to the fact that Sensationalism has had to appear all through, in innumerable disguises, maintaining its ground by deception. Whilst admitting, as I have already done, its existence, and under certain conditions its need, to lead to higher things, I am still satisfied that the true mission of the Teacher is to impart lessons of practical worth; and I can but feel that Religious Associations mistake their high calling when they humor Sensationalism to draw full pews, and that instead of spiritualizing the crowds thus drawn together, they only feed a morbid appetite for fresh supplies from the same dish.

Terre Haute, April 24, 1869. J. H. Powell.

ORIGIN AND DESTINY OF MAN.

BY GEO. A. SHUFELDT, JR.

In a January number of The Spiritualist I read an article with the caption appearing at the head of this paper. The design of that article was to elaborate the idea that man as a progressive spirit gradually laid off or cast aside as useless his prehensile and locomotive apparatus, ultimating in a simple head or covering for the brain. The language in which the argument was expressed was not perhaps as lucid as the nature of the subject demanded, but the editorial preface cleared up the mist and presented the postulate in as plain and definite a manner as possible. I was somewhat surprised that the editor of The Spiritualist, so long a student of the infinite possibilities of man's future, and so deep a thinker into the philosophies which pertain to human organizations, should consider this a novel and original idea,* for to the writer of this it has been a familiar subject of thought for many years, and I find, on recalling various speculations with others, that the same idea has been presented to a number of persons—among whom I may mention the name of Judge Edmonds. The Judge informs me that he had many times considered the uselessness in a spiritual life of arms, legs, and other portions of the physical body; that he fully believed that the ultimate was the brain as the source and seat of life and power In this connection I may mention the substance of a conversation I once had on the subject with a spirit of ancient and venerable origin. He said he had lived upon the earth ten thousand years ago, or six thousand years before the days of Moses. He spoke a language not understood in our day, but grand and beautiful in its very incomprehensibility. Occasionally he could command the organization of the medium to an extent which enabled him to speak easily and fluently in English. I availed myself of these occasions to make such inquiries as seemed at the time to be pertinent and interesting. I asked him to give me the result of his knowledge on the subject of pre-existence and of the ultimate destiny of man. To the first branch of the inquiry, the reply was that man had always existed as an individualized being. I said, 'But I have no knowledge of any such pre-existence now.' He replied, 'You yourself, the interior spirit, has the knowledge—it is simply not projected to the surface through the physical senses—but the time will come during your life as a spirit, when the whole of this knowledge and a perfect consciousness of your previous life will be made plain to you. It will come in after years.'

On the second branch, or the matter of interest here, he said, "I seem to see as it were a sea of human heads, divested of all superfluous appendages. It is an ocean of harmonious thought—it is the result of human life as far as I have been able to trace it; but of the majesty, grandeur and power of this immense combination of human thought man cannot speak. It seems to me as if it were God—it is God.' This, as I now recollect it, was the substance, and I believe the gist, of conversation. I only give it to show that the idea is not particularly new to man or spirit. Whether it may be true or not, is another question, but I do not know of any good reason to doubt its possibility.

[* No doubt the complimentary reference justly applies, as it is intended it should, to the senior editor (†). To us (‡), the writer of the preface alluded to, the idea of the gradual divestment of the physical organs was neither new nor novel; but the accompanying idea—that these globular forms would acquire planetary motion, and eventually become planet-centers—was both new and peculiar.]

National Lyceum Convention, Buffalo, Sept. 2, 1869.

COMMON SENSE FROM A CLERGYMAN.

Spiritualism, as it is called, is a field as broad nearly, as the presence of the human race, and as long almost, as the ages themselves have been. It illustrates the pneumatology of the Scripture; it is a key to the innermost rooms of the temples of Greece; and it avails for the better understanding of Plato. It solves enigmas as to Mahomet, and it accounts for the career of Joan d' Arc. It is the light by which, in these days, to read intelligently the history of Salem witchcraft, the journal of George Fox and the account of Edward Irving and the Unknown Tongues. It is enriched with the reading of the Talmud, and not confused; and it answers for information when it is tried on the religion of almost any primitive tribe which has been reported upon, even the very latest.

Spiritualism is of many grades, and it may be connected with every sect in Christendom, and with every sect that follows Mahomet, with Buddhism and with Brahminism. It is the silliness of silly people, to day, multitudes of them, and it is the wisdom of wise men not a few. Spiritualism, as intercourse with spirits, has its dangers, and in ancient times was helplessly prone to idolatry, and it was on this account, probably, that it was guarded, limited and directed for the Jews, by severe legislation. But like the circumnavigation of the globe, by which, with sailing straight on, man goes out on one side of the world and returns on the other; so, what was the peril of the ancient Jews religiously, seems now to stand opposed to that idolatry of science by which the laws of nature are pleaded against the miracles of God.

A strange land is that of which glimpses are got through Spiritualism—a border land between this world and the next; a region whence spiritual causes can start material effects, and wherein the laws of nature are in some degree pliant to spiritual agents, and along the line of which, with strange consequences, spirit and matter interosculate through their respective laws; a region where it is suddenly bright, unearthly light, and then as suddenly darkness, and wherein easily a man gets bewildered and befooled; a realm where flits the will-o'-the-wisp, and where joy banks roll; where often truth looks like illusion, and where, too, illusions are often taken for truth; a field where light is reflected and refracted in a hundred ways, and so as to confuse, sometimes, like darkness itself; a land whence voices call, sweet and saintly perhaps, but liable in a moment to be cut short like telegraph wires, and to be continued, perhaps by impostors; a region of marvel, with gazing at which, many persons have found themselves actuated as though by enchantment; a realm in creation which some good Christians may ignorantly deny, but in connection with which exist pathways of thought, and across which are distinctly discernable objects which theology ought to know.—Rev. William Mountford, in the Spiritual Magazine.

EDITORIAL NOTICES.

Dr. William Rose.—This gentleman, (see advertisement) has rooms at the Cleveland Hotel. The followin testimonials are selected from many others of similar import:

This certifies that I, Arthur Tilsley, of Catlettsbury, Boyd county, Ky., aged 22 years, have been laboring under a distressing and painful affliction, for the past six years, which the physicians of Boyd Co. pronounced to be Gravel. I was examined by Dr. Blackman and others of this city, who supposed my case to be Gravel, but could not say with certainty. I applied to Dr. Wm. Rose, 54 West Fourth street, who, after a careful examination, decided that I was not afflicted with the above named complaint, but with Diabetes. I put myself under Dr. Rose's care for treatment, and I hereby declare, that after two weeks of successful treatment, I find myself, this 18th day of August, completely free from that disease which has so long distressed me, and shall go to my home in Kentucky, a grateful man for the blessing conferred upon me through Dr. Rose' agency. Witnesses, D. H. Shaffer. rthur Tilsey.

Cncinnati, Aug. 18, 1865.

Buffalo, N. Y., May 3, 1869.

Dr. William Rose,—Dear Sir: Having been a great sufferer for many years, and having applied to several physicians for relief and not finding it, I was induced by a friend to call on you. I am happy to say I have obtained great relief; and would advise sufferers to apply to Dr. Rose if they wish to find a sure and speedy cure. Respectfully, Miss Janet Court.

Cleveland, O., May 1, 1869.

Editors Am. Spiritualist: Having been a great sufferer for many years from a complication of diseases peculiar to my sex, and having obtained no permanent relief from any of the many physicians whose prescriptions I have followed, but having received from the hands of Dr. Wm. Rose what I believe to be a radical and lasting cure, I feel it my duty to make public the facts, for the benefit of other similar sufferers.

203 Detroit street. Mrs. S. Turner.

EDITORIAL NOTICES.

10,000 AGENTS WANTED.—Wanted at once, 10,000 more Agents, male and female, local and travelling, in all parts of the United States and Territories, West as well as East of the Rocky Mountains, also in Canada and England, to assist in supplying the large and increasing demand for an article of established merit, small, handsome, portable, saleable, as beautiful as greenbacks, and as easily handled as silver dollars. Do not fail to send for our printed terms to Agents, and judge for yourself whether our terms to agents for the sale of Mrs. Spence's Positive and Negative Powders are not more liberal than any ever offered to the public. Address PROF. PAYTON SPENCE M. D., Box 5817, New York city.

NORTHERN WIS. ASSOCIATION OF SPIRITUALISTS.—The next Quarterly Meeting of this Association will be held at Ripon, Wisconsin, on Saturday, 22, and 23 of May, 1869. By order of Committee, R. A. FLORIDA, Secretary.

DR. STEWART COMING.—By a letter from Dr. J. W. Stewart, we learn that that favorite physician, who cures the afflicted with little or no medicine, when given up as incurable by other systems of practice, will be at his permanent office, No. 157 Erie street, a few steps north of Euclid avenue, first house north of Baptist church, every Tuesday, Wednesday and Thursday of each week. The Doctor analyzes and locates internal diseases, often without asking the patient a question, by the gift of second or inner sight. Dr. Stewart was born with natural curative powers, and never uses medicine unless necessary. The poor widow and orphan kindly considered and prescribed for free of charge. Dr. Stewart is well known on the Reserve by the many cures which have resulted from his treatment, when patients have been considered past help by ordinary means.

DR. J. WORTHINGTON STEWART, as will be seen by his advertisement, has opened office at 157 Erie street, but will also attend patients, a portion of the time, in any part of the State. His reputation as a successful healer is well established.

DR. WM. ROSE, we understand, is having a large number of professional calls. His rooms are at the Cleveland Hotel.

MARRIAGE.

(Marriage notices five cents per line.)

IN this city, on the 9th inst., by Wm. Rose, M. D., Mr. JAMES M. JOHNSON to Miss MARY HOLTZ, all of Cleveland.

ADVERTISEMENTS.

☞ WE solicit a few select advertisements at the following rates: Five cents per line, first insertion; four cents per line, each subsequent insertion. No advertisement counted less than five lines. Blank space measured.

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SPIRITUAL COMMUNICATIONS.

We have received a third "communication" from our friend Hon. D. W. Stambaugh, more interesting (as a test) than those which preceded it. As some of the surviving relatives of Mr. S. have urged objections to the publication of these strange missives, we, of course, out of respect to their feelings, forbear their further publication. It is proper to state, in this connection, that the newspaper discussion on this very interesting subject, that has been characterized with so much courtesy for a few weeks, through the columns of the Democrat, will be reinforced by the publication of an interesting article from the gifted pen of Dr. Horace Dresser, of New York city, written expressly for "The Ohio Democrat." The Doctor enjoys the well earned reputation of being one of the best linguists in America. We have been familiar with his writings for many years, and highly appreciate his contributions to science, and especially the article referred to, on account of the circumstances connected with its forthcoming publication.

The Doctor is kind enough to remark, in a private letter, that our questions addressed to the opponents of Spiritualism "are to remain without answers," so far as they are concerned. "Silent contempt," is one of their favorite weapons with which to demolish unpleasant truths.

We are sorry that the character of our paper, which is mainly devoted to news and politics, precludes discussion the nature of which involves such a wide range of religious controversy. Men may, and do, honestly differ in religious matters; and some differ, it seems, with us, in opinion as to what constitutes the meaning of that hackneyed word *news*. We accord them the right to differ. Our only object has been to present *old truths* for the consideration of *news*-paper readers. If they will not receive them through this channel of communication, we will have no "personal broils" with any one on that score. But we wish it understood, however, that we still possess, (in the language of our departed friend S.,) "moral courage to investigate this subject irrespective of what the *would be wise* may think or say." We have received so many flattering and encouraging letters from distinguished literary gentlemen who sympathize with us, that we should be unmindful of our duty did we omit to return them our humble and hearty thanks for their many favors. The community in which we "live and move and have our being," is not sufficiently prepared to receive the great *truths* that are being given to the world, daily and hourly, in some more favored localities. Revolutions never go backwards, and though revolutions and changes in public sentiment are the slow growth of centuries--like water dropping upon the flint rock, it will eventually wear away the surfaces of error and superstition, and shine forth with the effulgence of the Sun of Righteousness, unobscured by the shadowy Earth. We hope that the opponents of this reform will give us credit for candor and honesty in this investigation of a vital question, and promise them, whenever they desire it, to give them the result of our experience, "whether in the body or out of the body." M.

The Ohio Democrat.

Judge Edmonds, one of the most distinguished advocates of Spiritualism, deposed that he had two photographs taken by Mumler; the spirit form in one of them he thought he could recognize, but not the one in the other. He said: "I believe that the camera can take a photograph of a spirit, and I believe also that spirits have materiality—not that gross materiality that mortals possess, but still they are material enough to be visible to the human eye, for I have seen them; only a few days since I was in a court in Brooklyn when a suit against a life assurance company for the amount claimed to be due on a certain policy was being heard. Looking toward that part of the court-room occupied by the jury, I saw the spirit of the man whose death was the basis of the suit. The spirit told me the circumstances connected with the death; said that the suit was groundless, that the claimant was not entitled to recover from the company, and said that he (the man whose spirit was speaking) had committed suicide under certain circumstances; I drew a diagram of the place at which his death occurred, and on showing it to the counsel, was told that it was exact in every particular."

MARRIED WOMEN'S PROPERTY.

The following article is from the Glasgow Weekly Mail. It is not only interesting as an evidence of growing liberality in the Mother Country, but replete with sense, honor and justice:

Why should a woman lose the right to hold property the moment she becomes a wife? The theory upon which she sacrifices at the altar all legal identity, so far as her possessions are concerned, is a relic of ancient barbarism, when a woman was recognized as no more than one of the ordinary chattels of a man. But why such a theory, even in a modified form, should continue to exist to the present date, is the puzzle. Amongst the wealthy, marriage settlements evade the law; but the fact that it is an evasion is one of the strongest proofs of the absurdity of the arrangement which renders such a course neccessary. Solon of Athens, even in his day, had some sense of the injustice that was done to the wife by this utter extinction of her individuality, and he took his own way of settling the diffierence. He forbade the giving of the marriage portions with a woman unless she was an only child, and ordered that the bride should bring the husband no other fortune than three suits of clothes and some household goods of little value. He did this because he desired to prevent matrimony from becoming a mere traffic of interest. He wished it to be regarded as "an honorable fellowship and society, in order to raise subjects to the State, to make the married pair live agreeably and harmoniously together, and to give continual testimony of mutual love and tenderness to each other." This was a somewhat arbitrary rescue of the wife's property from the the husband's thrall; but at the same time it was such a clear acknowledgment of the wrong, that the chief argument of the defenders of the existing state of things appears monstrous in the sight of the present civilization. They say that to give a wife the right to hold property would be to introduce a source of perpetual discontent into the households of rich and poor. The husband would prey upon the wife's means, and the wife would prey upon the husband's. Instead of common interests, there would exist nothing but individual aims and desires. Each one would be constantly watching the other, and striving to make as much as possible out of the weakness or good nature of the opposing force. This is a view of humanity in its most degraded form; but there are few people who will believe that it is a just one or that this state of household war would be the neccessary or even probable result of the change that is sought in the law.

The immediate, and perhaps the greatest, advantage of the proposed alteration will be experienced by the poorer class of women, whose wealth is their power of labor, which no contract can protect from an unscrupulous husband. Cases of the Susannah Harmer character are of much more frequent occurrence than the number exposed—great as that is—in our police courts would lead us to imagine. It is a false argument that it is impossible to legislate for exceptional cases. The law should protect the weak and provide a penalty for every wrong, no matter what may be the peculiar aspects in which it appears. Virtually that is the principle of our law, and therefore arises the marvel that an injustice so palpable as that of leaving one class wholly at the mercy of another, should de defended. To an honorable man it will make no difference whether his wife has a separate right in her own property or not; but it makes all the difference in the world to the dishonorable man. It will compel him out of the meanest motives to respect his companion; and if his hypocrisy should enable him to obtain a hold over whatever is hers, his power will stop there. He cannot take the same advantage a second time, unless the wife is very blind indeed. Even then, there is always the future before her, and the knowledge of that will give her strength to turn from the misery of her position, and to apply her energies to the earning of an honest livelihood, for she will have the consciousness that the wretch who has deceived and deserted her, cannot without her own consent touch anything she may gain. Under the existing arrangement she has no courage to make an effort to raise a new home from the ashes which the "protector," who has been false to his vows and manhood, has left her. It requires a woman of very strong nerve to undertake such a task, knowing that at any hour the man may return and seize all that she has won by her brave exertion, leaving her penniless and homeless as before. The mass of women do not possess the courage requisite for such a task; and the result is that the unfortunate wife generally becomes dependent on her relations or sinks to the most miserable condition of womanhood.

FROM THE MASSILON INDEPENDENT.

The Massilon Independent remarks as follows, concerning the recent attack upon this office:

Some ignorant zealots have been prompted to this act by those more knowing, with the ponderous and novel idea that by such efforts they can put down the cause which the paper advocated. Such experiments were verily tried many times and oft, to put down the cause of liberty in this country. Anti-slavery printing offices were destroyed, lecturers mobbed, preachers shot and murdered for their advocacy of this cause, but the brutality and malice which prompted these acts was eventually defeated. Let the true character of Spiritualism be what it may, such efforts to suppress it will but endear its teachings and doctrines to the hearts of those who are believers, and tend to increase their efforts for its promotion. Whatever is worthy of mobocracy, may in nine cases out of ten, be set down as good and correct—mobs seldom molest or interfere with evil influences. The demonstrations which attempted to put down Spiritualism by the destruction of its organ at Cleveland, will have the effect of stimulating, and increasing, and making more energetic the number of its friends.

FROM J. H. POWELL.

Terre Haute, Monday, May 3, 1869.

Dear Brothers: I sympathize with you. Who in this "free America" would suppose that men could be found even under the shadow of Orthodoxy, who could enact the fiend after the manner of the worse than robber or robbers, who, instead of killing you tried to kill your paper? Keep a brave heart. "To-day abhorred—to-morrow adored," is the text of the reformer. Your paper will be all the more a success, and prove itself equal to every emergency. The followers of Jesus could not have instigated the late nefarious attempt to extinguish the inextinguishable spark of Spiritualism, because he was a true Spiritualist; only those who merely assume his name, but are many removes from his sublime teachings could do so. Hastily, J. H. Powell.

Many friends of the Cause we advocate have expressed their sympathy for us, and their indignation toward the low cowards who assaulted this office, since the affair took place; in fact almost every mail brings letters of condolence. To their authors we return our sincere personal thanks, with those of the Company we represent. ‡

FROM THE OHIO DEMOCRAT.

Spiritual Communications.—Joshua R. Giddings Returns.—The senior editor of the Ohio Democrat was not en rapport with Hon. Joshua R. Giddings, while he was in the physical body; but we have the satisfaction of realizing that that distinguished personage is NOW with us in full communion:

Ashtabula, April 26, 1869.

C. H. Matthews, New Philadelphia, O. Dear Sir: In a communication from the Hon. Joshua R. Giddings, through J. V. Mansfield, received on Friday last, is added the following postscript:

"To ——, Ashtabula, Ohio.

"Say to C. H. Mathews, New Philadelphia, to STAND FIRM, WE ARE WITH HIM. J. R. G."

If you make any use of communications of this kind, please leave my name out. ⁂

Note.—What has our sapient friend of the "Cadiz Sentinel" to say to this? Does the world move? Or, doesn't he "see it in that light?"

The paper to which the following is credited is published at 194 South Clark street, Chicago, and we exchange with it—of course we do!

The word mankind does not stand for womankind. We are a separate and distinct kind, and have never been "hidden" in man, but all men, at the commencement of life, have been "hidden" by their mothers, in order that they might know them as their predecessors, and acknowledge woman first, man second.—*News from the Spirit World.*